

# Light of Truth

AN EXPONENT OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.  
Cincinnati, Saturday, December 23, 1893.

Volume XIII, No 25.

SUBSCRIPTION PRICE,  
\$1.00 per YEAR, 5c per COPY

Attention for the LIGHT OF TRUTH!

## SCIENTISTS AND CLERGYMEN.

ALBERT MORTON.

"Spiritualism is no new problem that ought to have taken the disciples of science by surprise; it has rapped at the door of every thinker throughout the ages for solution. Wanting it, the popular thought, misdirected by a theology that was stone-blind and remains so, has invested the immortality of its own faith with *grave-clothes*, and converted it into a scare-crow, transforming the most beautiful and sublime process whereby humanity is glorified into a ghastly skeleton, which its ignorance has named death, and converted it into an object of the profoundest horror. It was for science to strip these rags from the immortal spirit. Why has it not been done?"—Dr. R. T. Hallock.

"A peculiarity of this animal (chameleon) is its power of looking in different directions at the same time. He can turn one eye towards heaven while his other inspects the earth. There are many clergymen who have the same power."—Alexander von Humboldt.

The interest manifested by many liberal scientists and clergymen in the phenomena of Modern Spiritualism, at the present time, is a tribute of respect for the keen perception—amounting in this case to the gift of prophecy—of Theodore Parker, who said in his notes for sermons:

"In 1856 it seems more likely that Spiritualism would become the religion of America than in 156 that Christianity would be the religion of the Roman Empire, or in 756 that Mohammedanism would be that of the Arabian population.

1. It has more evidence for its wonders than any historic form of religion hitherto.

2. It is thoroughly democratic, with no hierarchy; but inspiration is open to all.

3. It is no fixed fact, \*\*\* not a finality, but opens a great vista for the future. Its present position is no finality.

4. It admits all the truths of religion and morality in all the world-sects."

These notes were probably made before Mr. Parker—an omnivorous student in more than thirty languages—had seen a work written by an eminent scientist the year previous, in which the writer—who had been driven by the most ingenious and scientifically devised machinery to overthrow the monstrous fallacy—relates his experiences, showing how he was "hoist by his own petard," and clearly demonstrated one "fixed fact," i. e., the existence of an intelligent power outside the human body, by methods which no modern theories of subliminal consciousness, telepathy or astral shell nonsense can controvert; see "Experimental Investigations of the Spiritual Manifestations," by Prof. Robert Hare, published in 1855.

Mr. Parker, in these notes, gives credit and plainly states truths in relation to Spiritualism which, so far as they present the subject, are all its advocates can desire. His commendation is encouraging, coming from such a grand spirit, who was unlike some of the clergymen of his sect, who "turn one eye towards heaven, while the other inspects the earth," searching for popularity; for, like Humboldt, "He loved truth better than his own opinion or bias."

The clergy, if they have any mission to humanity higher than speculation on theological dogmas—founded on questionable authority—are in honor bound to gain all the light attainable in relation to the continuity of life beyond "the valley and shadow of death." This is a self-evident truth, otherwise their labors should be confined to the moral and material elevation of man in mortal life. As this life is generally conceded, by all except Materialists and Agnostics, to be a preparatory condition, while realizing the necessity of moral living here we are not relieved from our obligation to ascertain the best methods to prepare for the life beyond. The intelligent traveler makes due preparation for his visit to foreign lands, how much greater the need if the sojourn is to be permanent.

The relations existing between the present and the higher life have been recognized from the earliest periods of history, as William Howitt said in "History of the Supernatural":

"There is no part of human history, or human literature, which does not abound in the plainest demonstrations of this influence—the influence of the spiritual world operating on this incarnated world. We find it in almost every book we open. We have it in the Scriptures from the first page to the last, from the Creation to Christ."

If we go into nations that never had a literature, this eternal truth is walking there in all its strength. The American Indians—North and South—had it ages before the white man arrived. The Red Men felt the inspirations of the Great Spirit in their forests, and spoke as inspired by it at their councils. They declared that the angels of the Great Spirit walked as friends among their ancestors. . . . The conviction of the permanent continuity of the spiritual presences on the earth—walls of humanity wherever spirit lives. . . . The fathers of the Church received the miraculous as part of their gospel heritage. The Christian Church, Roman, Grecian, and Waldensian never for a moment doubted the super-human demonstrations of their religion. Every page of their several histories is freighted with the miraculous."

The Christian Churches are indebted to Mod-

ern Spiritualism for demonstrating that the phenomena upon which it is founded are of common occurrence at the present day; which fact should be hailed by Christians with joy, inasmuch as it removes from their religion the stigma of being based upon mythical or improbable phenomena, for it enables them to cite modern, living witnesses to verify the probable correctness of their records through the operation of natural laws now, the same as at the commencement of the Christian Era.

The Protestant Church is blindly undermining its own foundation in denouncing modern healing, speaking in diverse tongues, etc., as practiced by their great exemplar and his followers; but the Catholic Church is shrewder in its scheming for monopoly, and countenances the practice of mediumship within its own folds as a method of self-aggrandizement.

In the Spiritual movement "history repeats itself," the common people heard the Nazarene medium gladly, but the Pharisees and pseudo-scientists of that time persecuted and crucified him, as many of the same classes treat mediums of the present day, "Away with mediums, who are doing the works of their father, the devil."

It is doubtful if Spiritualism can ever be reduced to a science by mortal scientists, but the facts presented by spiritual phenomena have been thoroughly and scientifically demonstrated to be truths by many eminent scientists, whose evidence must be accepted as conclusive by all who are not mentally incapacitated by prejudice or self-interest, from accepting the testimony of their compeers, the advanced scientists who have not restricted their investigations to the limitations of materiality.

The province of scientists is to study and explain the operation of natural laws, hence their duty to study the phenomena of Spiritualism in the only spirit worthy of the grand pursuit—a sincere love of truth, and its acceptance when understood regardless of personal consequences. The scientist who does not see the importance of establishing the truth of the continuance of life beyond the earthly span is very limited in the sphere of scientific research, and is a narrow-minded bigot in casting obliquity upon those who are more especially interested in learning the divine purpose in the evolution of human beings than in the burrowing of moles, and such important questions as "Why do roosters crow at midnight?"

The following excerpts from a letter of W. M. Wilkinson, a prominent English lawyer, to the London Dialectical Society, February 7, 1869, give a fair presentation of the views of many intelligent Spiritualists in relation to the attitude of scientists toward spiritual phenomena, as they have heretofore generally shown their inability to give the subject unprejudiced consideration, such as they consider requisite in the study of physical phenomena. Mr. Wilkinson says:

"I am a believer in the occurrence of the facts, both from my own observation, and from testimony, the latter mode being, of course, the more extensive, inasmuch as it embraces the observation of all those who have witnessed the phenomena in all ages down to our own. Of course, the sum of what all have seen, is greater immeasurably than what any one can see. I consider testimony therefore of the first importance in the matter, which, if it be true, can not, in its very nature, be done to order, and submitted to pre-organized tests. Its laws are not known, nor the conditions under which it appears. . . . Testimony is all important if only for this consideration, that the report of this committee will, when made, itself fall into the category of testimony; and it would be inconsistent to claim a greater weight for it than for other testimony from a credible source. Credible testimony has already been given in many thousands of instances. Your committee will only add one more to the list. If it reports in favor of the phenomena, no one will believe it; and if it report against, the facts will still occur, as they have done throughout recorded history, sacred and profane."

In a later letter Mr. Wilkinson said: "When your committee has favored us with its report as to the existence of a spiritual world and as to whether there have ever occurred any supernatural phenomena, I fear the question will be very much as it was before. The public will think you are a set of asses if you report in favor of it, and I shall think you are not very wise if you go the other way. So you have not at all a pleasant task before you if you have the least care for what people think or say of you."

I have yet to learn of the minister or scientist who, in the investigation of Spiritualism, cares more for the truth than "for what people think and say."

—When the wife of a wealthy or prominent man in Cincinnati is caught pilfering it is called kleptomania. But let a poor woman attempt the same from motives of hunger, or to prevent her children from starving, and she is charged with larceny, sent to the penitentiary, and denounced in the bargain. Is this justice? We said before that law is only made to regulate the poor. It verified itself last week, as above.

The morbid desire for righting oneself is an effect of a sick spirit. A clear conscience, with a healthy spirit to back it, is indifferent to either censure or praise.

## SPIRITUAL ORGANIZATION.

E. D. BABBITT, LL. D., M. D.

Since my suggestions embodying a "Platform of Spiritualism," which appeared in the LIGHT OF TRUTH, of November 14th, made their appearance, I have received many expressions of opinion, both oral and written, from prominent Spiritualists. This is what I want, and I shall be best pleased by those who can suggest improvements in the same.

I was fearing that I had made my scheme of principles too long, but Mr. Geo. W. Webster, a student of science and an old educator, now of Lake Helen, Fla., would enlarge rather than lessen the platform. He is a Spiritualist of forty-three years' standing. He says:

"I have just read your contribution on 'Spiritual Organization' in LIGHT OF TRUTH. While, perhaps, it does not include all I would say, I most heartily approve and agree with every word that you did say. I especially wish to endorse the 5th, 11th, 15th, 16th, and 17th paragraphs."

Among other things he says: "The conviction is becoming stronger and stronger that temperance, total abstinence from alcoholic stimulants, tobacco, and drugs, and a life of unselfish labor for human upbuilding, are a positive duty binding upon every person."

This expression in a modified form might be incorporated with the others, although purity is repeatedly referred to as well as the temperance movement, and paragraph V. says, "The highest aim of noble minds must ever be the upbuilding of mankind."

I have just received a letter from Mrs. Emma Harding Britten with most encouraging words. This lady is probably better acquainted with Spiritualism, both European and American, than any other person living. She feels that the "grand old guard" of pioneer Spiritualists are passing away and that those of the present day are not living up to their high privilege. "But," she continues, "your noble ideal, your grand summary so splendidly mapped out (in the 'Platform of Spiritualism') is for Spiritualism, not for Spiritualists."

There are, of course, many imperfect Spiritualists, but after all the highest grade of Spiritualists stand, as I verily believe, at the summit of human development on our planet.

Right here I want to say a word in favor of Mrs. Britten's great "Cyclopedia of Spiritualism," including the "World's Pioneers of the New Spiritual Reformation." This, no doubt, will be the greatest historical monument in favor of our cause that has ever been given to the world. It will make two volumes of about five hundred pages each, the whole of which she offers at four dollars. She has to have two thousand dollars before she will dare to publish the work. Let every intelligent Spiritualist, then, send on a promise to take the work at four dollars as soon as it is out, addressing Dr. Wm. Britten, the Lindens, Humphrey Street, Cheetham Hill, Manchester, England. No money is to be paid until it is issued.

But to return to our subject, all whom I have met or who have written me excepting one, Mr. Luther Marsh, have warmly approved of the seventeen divisions of the platform, and even he has received them very kindly. Mr. Marsh, it will be remembered, is the eminent New York lawyer, who some half a dozen years since became converted to Spiritualism and by aid of that perverted and yet wonderful medium, Madam Dis Debar, received a remarkable series of communications and paintings. Mr. Marsh has stood firm, heroic, and modest in the face of all the alander of superficial reporters who were not worthy to unloose his shoes, and has made some eloquent speeches in favor of our cause. Mr. Marsh commends his letter thus:

"E. D. Babbitt, M. D.: Dear Doctor: I have read your synopsis of the propositions which might be adopted as a spiritual creed, as published in the LIGHT OF TRUTH of November 14th, with great admiration. While I wonder at its compendious compression of the truths of Spiritualism, there are some few points which are not in accord with my instructions from the spheres. "First, I should object to the doctrine that 'the highest angels have once been human beings.' The archangels, I presume, you would regard as exceptions. I am instructed that while the highest spirits were once of human origin, yet that angels are a distinct creation."

In the first place, these seventeen points were not given as a creed, but as suggestions for a general platform of Spiritualism. Spiritualists will never submit to any iron-bound formula which says, "Believe and ye shall be saved, believe not and ye shall be damned," turned out of our Church and disgraced generally. They are not given even as the general voice of Spiritualism, although my quarter of a century of connection with Spiritualism and intense study of its principles under the guidance of the higher world should make me considerably acquainted with the matter. If a representative committee of leading Spiritualists shall sanction these principles, perhaps improving upon them or eliminating something from them, they will then be set forth before the world as an authorized manifesto of Spiritualism, not as a creed, or anything final or inflexible, but as a light to guide the less experienced in the grand pathway of truth.

When Mr. Marsh speaks of angels or archangels as not having had human birth, or of God as a personal being, or holds to "the divinity of Christ as the son of God, in an especial manner," he has still one foot in orthodoxy while the other has been liberated, and such ones have a need of just such a summary of principles. It can be shown that all life starts at the bottom of the scale of being in connection with the grossest forms of matter, that human beings, elementals, and angels must all have started into life in this or some other material world, spirit and matter, of course working in union, and that all the saviors, who in different ages and countries have been worshipped as sons of God, or as God himself, were but fallible human beings, though possessed of uncommon qualities and kindled like the rest of us by the great intersoul.

Mr. Marsh says: "I can not assent to the doctrine that whom or what we call God is an abstraction, a formless power like gravitation or other forces."

Nor can I, Paragraph XIV. reasons from step to step to show that "there must be a supreme head of the whole formulated universe, consisting of beings of inconceivable wisdom, power, and glory, who work as a harmonious whole for the exaltation of men, nations, and worlds. This culmination of universal being may be called the Deific Center, representing the diversity of the god power, while the boundless expanse of spirit which penetrates all being and forms every human soul, constitutes the Deific Unity."

Every thoughtful, earnest mind, who enters from orthodoxy into Spiritualism, enters into almost an infinite field of new knowledge, and it generally requires a number of years to get fully on to the higher basis of spiritual truth, even when a person is young. Mr. Marsh is now eighty years old, and though full of power and eloquence yet, his progressive movement toward new truths must be slower than it would have been forty years ago. The beloved William Howitt, of England, was allowed by the higher world to be led by an orthodox spirit who advocated the trinitarian doctrine. England was so bound, as in a vice, by the old theology, that Howitt could work more effectively on the people's minds by moving along gradually up the mountain of truth. Whatever Mr. Marsh may think, do, or say, his influence and work are excellent in this great battle against worldliness and falsehood, and we give him the right hand of fellowship.

College of Pine Forest, East Orange, N. J.

(Written for the LIGHT OF TRUTH.)

## RAMBLING REMARKS.

BY MOSES HULL.

I have a magazine of my own which, together with an over-load of other duties, take so much of my time that I do not often get an hour I can spend in inflicting my thoughts upon other papers. I often threaten them but generally fail to get around to the execution of my threats.

I see that Capt. E. W. Gould, of this city, St. Louis, Mo., has bombarded our National Thanksgiving Day. Brother Gould has been a hard-working and studious man; he has lived twenty-five years longer, and knows much more about many things than I, but I can teach him one lesson, that is Thanksgiving can never be abolished in this country. Well, so far as that is concerned, the thanks is gone long ago; but while the American turkey and the American oyster remain, we will have American turkey days; and will probably nickname it thanksgiving.

Men love their appetites so well that the day of the universal stuffing of the human genus biped on stuffed turkey biped can not be wiped out. If Christianity consisted wholly in eating turkey the Christian millennium would come next week.

The fact is, this is not a Christian nation, our Supreme Court to the contrary notwithstanding; and the president has no more right to make a thanksgiving proclamation than he has to make a proclamation of universal baptizing.

When Christianity found the world it found many heathen fasts and feasts. It managed to get rid of most of the fasts—it is always an easy matter to abolish a day of fasting—but Christianity could not have lived if it had not adopted the heathen *Saturnalia* and the heathen Christmas festivals. Even if it could have survived a single decade, the heathens never would have accepted it.

As the heathen Sun-day—the *dies Solles*, was a day for feasting and revelry, and the Seventh day Sabbath, kept by the Jews and early Christians, was one of partial fasting, or, at least of eating cold victuals, gathered and prepared the day previous, Christians went over to the heathen weekly festival; and, to-day, some of them are trying to force it upon us as a weekly Sabbath.

I am glad, Mr. Editor, that you copied Hudson Tuttle's glossary from the *Progressive Thinker*. I judge from his definition and commentary on Christian Science, that he is almost a Christian Scientist; at least he thinks it only lacks two points, one is Christianity; the other is science. Little shortcomings like that should be forgiven; it is only playing Hamlet, with Hamlet left out. Really, what a Jonah's gourd growth, and what a Jonah's gourd existence that Eldy system of Christian Science had. *Requiescat in pace*.

Since the close of my work in Washington, D. C., I spent a month with the little society in Rochester, Ind. By the way, that is a good place

to spend a month or more. I have partly agreed, that if they can not find some one to suit them better, I will speak for them again in April. They, however, want to settle some good man or woman—some one who is willing to work; that is, to preach, visit, get acquainted with the people, and become one of them.

If any such should read this, and think themselves able to fill the bill, let them correspond with Major Bitters, the editor and publisher of the *Daily and Weekly Republican*. They may strike a job. I will say right here that no drones need apply. They have a beautiful and tastily furnished hall in Rochester; and the society has the faculty of making their workers feel very much at home.

I am glad the epidemic of settling speakers is beginning to strike Spiritualists. We have been fools long enough. There is not a church in America that could maintain itself one year if it changed its minister once a month. Nor are there many ministers who would amount to much if they had to give up their pulpits and open and get acquainted with a new one every month.

I am now filling my sixth engagement within three years in St. Louis. The people who attend Howard Hall have only good words concerning their late speakers. I refer particularly to Willard J. Hull and Mrs. Glading; I refer to them, more than others, because they were both strangers in this city, and I presume I may be partly to blame for their having been engaged. As J. Clegg Wright says, they neither of them satisfied the people; and the result will be that they will be called back to try it again. At least that is the talk.

"Is the National Association what you want?" some one asked me. I answered very promptly, "No." I don't know of anything that is just what I want; but as I did not go to Chicago to help make it, as probably I ought to have done, I will not stand off and growl at those who did go and do the best they could. I am like thousands of others, I have as much talent for grumbling as Daniel Webster had for sleeping, but in this "particular case" I won't use it. I will either let the association alone or I will take hold and try to make it better. Say, let us all go to work in that way. The fact is, Spiritualism has so long been an unorganized mob that it can't be expected that we will all be up in the nine points of organization. We will all make progress by ceasing to grumble, and, if we can not help the organizers, let us cease to be wet blanket mediums for those who are trying to bring order out of the chaos of Spiritualism.

## Greeting From Walter Howell.

For several years I have written and mailed to my personal friends a Christmas-letter. So many changes are taking place and such a large number have removed from the abodes they formerly occupied, that I deem it better to send my humble greeting through the columns of our Spiritual press.

Although for the past few years I have not cared to accept engagements far from New York City, and many friends whom I meet with pleasure do not find me coming among them as of yore, nevertheless, they are affectionately remembered, and their kind words, their loyal spirit, and their generosity are appreciated. I find a large field of labor right here in this metropolis. One may not perceive at once the fruit of his labor; but the faithful soul knoweth well that heavenly seed is not scattered in vain.

I will not occupy too much valuable space in conveying my little message. Those who know me will realize that the writer sends more good will and earnest wishes than words can express. May the Prince of Peace cast out of our heart the spirit of strife. May the light of truth banish error. May the altruistic nature arise and counteract the egoistic within us; and our Christmas shall then indeed be joyful.

Permit me to wish each and all a most enjoyable yuletide. And, may the year 1894, come freighted with richest blessing, and bright with largest hope and deepest faith in the love, wisdom, and goodness we believe enshrine our being with infinite tenderness.

Yours most fraternally, WALTER HOWELL.

While in Chicago, Mr. Wm. T. Stead, publisher of *Borderland*, put the question, "What would Christ do if he were in Chicago to-day?" expecting it to be answered by interested citizens. Gen. Trumbull in *Open Court* says of it: "As very few persons outside of the Sunset Club took the trouble to guess at his conundrum, and as even that intellectual society was compelled to 'give it up,' Mr. Stead came back, and is working the puzzle again. Some of the citizens who have revelled their brains with it think that if Christ were in Chicago to-day he would adapt his preaching to the conditions of the time, while others think that as he went down to the 'lake front' in Judea, he would go down to the 'lake front' in Chicago, and preach a social economy contrary to the ethics of 'law and order.' It was generally conceded that in either case, unless he consulted Mr. Stead about it, he would meet the opposition of that rather enthusiastic and sanguine reformer. The more serious question is, not what would Christ do, but what would he do to Christ if he were in Chicago now? He would very likely be 'run in' by the police, indicted by the Grand Jury, sentenced by some 'venerable jurist' to be hanged, and then be pardoned by Governor Altgeld."



## Our Contributors.

Written for the LIGHT OF TRUTH.

### The Supersession of the Resurrection of the Body.

J. B. CONNELLY.

Superstitions are old. Superstition is co-temporary with the crude efforts of the mind to interpret hidden cause by objective effect; as when the troglodyte assigned the cause of thunder and lightning to the wrath of an angry Monster. Science, in its several departments of physics, chemistry and psychology, demonstrates that while superstitions are more or less indigenous to human consciousness, the strongest fettering of the mind by superstition is due to hereditary influences.

The older a superstition, the stronger the hereditary influence. The more often a thought force has percolated the interstitial nerve cells of the chambers of the human brain, the stronger becomes the welding convictions of the special character of the nerve force that impressed the understanding of the ego within.

Thought force, like all force, follows the line of least resistance; so, that when a force that is transformed from static to dynamic energy by the presentation to the mind of any subject before considered, the thought force follows the lines of nerve motion that it did on all former occasions; and, by reason of this fact, the same convictions will be impressed upon the consciousness and comprehension of the individual and intelligence. For this reason the Romish priest is warranted in saying: "Give me the child until it is twelve years old and I will entertain no fears of its departing from the religious tenets I shall have instilled into its mind."

Nerve motions belong to physical science. All the intricate cellular construction of the human brain, and the network of the neural system connected therewith, is a matter of study for the anatomist and physiologist.

The result of all nerve motion is to impress upon the psychic, internal, spiritual man the necessity for action in obedience to the impression. The moment we come to the place where a nerve force has produced an impression, we pass from the physical man to the metaphysical, where we find our attention encountering all that is wonderful as an introduction to psychic science; for we are passing away from the objective to the subjective, from the physical to the psychical.

Our thoughts, which are psychic phenomena, are either the effects of spontaneous emotions arising within the chambers of the brain, or are sensory nerve impressions from without, which are psychical effects of physical causes.

Where the environments and advantages are the same, the mental capacities and general line of conduct of men resemble those of their progenitors, as well as do the contour of facial expression and other physical conformations. Thus we find that the law of heredity is obeyed, both in psychical and physical phenomena.

While it is a fact that variations occur, avatars do also; the natural tendency of reversion is a well-known fact in natural science; so strong are hereditary influences.

But hereditary law being as well established as any law in nature, and almost, if not quite, universally accepted as a correct criticism in the physical and psychical sciences, we leave the question here, referring our readers to the libraries for all the evidence they can possibly desire.

Among the superstitions that have been unhappily fastened upon the human consciousness there are none, perhaps, more deeply imbedded than the superstition of the resurrection of the human body.

It is a superstition that could not now make its way into the minds of men, for it is too diametrically opposed to the absolute knowledge of the several sciences. But the superstition is with us; it is here legitimately, for it has come through a long line of ancestral lineage, covering a period of time from ten thousand to fifteen thousand years. It is an hereditary influence, the strength of which is best remarked when the fact is cited that it is believed in by thousands whom we call scholars, notwithstanding the scientific demonstrations of its palpable fallacy to the contrary.

The genius, the erudition, and the indefatigable industry of the learned Bunsen has revealed to us through the science of Egyptology that the superstition of the resurrection of the body was already an hereditary influence in the mind of civilized Egypt 4000 years B. C., and that Egyptian mythology places its origin at a date about 25,000 years earlier. Manetho, the Egyptian chronographer, as well as Eratosthenes, found the superstition in hieroglyphical inscriptions, deciphered by Champollion, in times that must have preceded Menes, the first king of the first Egyptian dynasty that borders on this side of Egyptian mythology. We are not surprised therefore, at the continuance of this hereditary superstition to our own times; and it will be emancipated from priestly inculcation only when the masses possess the necessary scientific knowledge to render its belief impossible.

Note the effect upon the human body when the spirit has left it. It is a lifeless form of tissue structure; a spectacle from which we turn with aversion; but it is simply an organic structure, a mass of complex substances, built up of a combination of simpler ones, capable of being reduced to their primitive isolations when relieved of their coherent energy by oxidation or the slower process of decay. These primitive substances prove to be, by chemical analysis, a combination of oxygen, nitrogen, hydrogen, carbonic acid gas, and a few salts. All are primitive gases, solidified by a natural process of synthesis, to prepare a physical body with which to habitate a spirit during its experience in physical life. By the combustion or decaying of an organic form these primitive gases return to their great natural reservoir, the atmosphere, to be drawn on again by other plant and animal organisms for their sustenance and growth.

Cremate the corpse of a beautiful woman today, and the molecules of carbonic acid gas, thus set free, may to-morrow be decomposed and set

by the action of the sun on the beautiful corolla of a *granda flora*, or be inhaled by him who loved her, and be distributed by the circulatory system to some living tissue to supply an exhausted energy, where they will subserve their purpose for a time and then return again to the atmosphere.

This endless chain of combination and recombination repeats itself throughout all the ages of the life of a planet. But no mode of logic or syllogistic reasoning, or conception of the mind, outside of mental gymnastics, can conceive of a hypothesis whereby all the molecules of an organic form can be reproduced in a second organism.

Our mortuary tables show that 86,400 people die every day, 31,000,000 every year, and more than three thousand millions in every century. In the last 10,000 years over two hundred thousand millions of human bodies have been formed by respiration and alimonious accretion from the earth and atmosphere, and again returned to the same source of supply. The atoms which composed their bodies have enriched our soil and returned to the atmosphere that encircles our globe.

With every inhalation we respire atoms of carbonic acid gas, as a heritage of our ancestors who may have lived thousands of years ago, and may have passed through thousands of organic forms. With every exhalation we set free atoms of oxygen as exhausted energy to be again taken up by some organic form to promote new energy and re-combustion. This circulatory utility of the primary gases, by the authority of geological epochs, has continued for millions of years, and here is not anything in the several sciences known to us at present, that would warrant the conclusion that it will not continue for millions of years to come.

Let education hurry away the superstition of the resurrection of the body, as only a nightmare fastened upon human consciousness by a designing priesthood, whose success and capacity of fertile inventions for holding our race in mental bondage is without parallel in any other department of human history.

### THE WONDERS OF HINDOO MAGIC.

Mr. H. Hensoldt, Ph. D., relates in the December *Arena* some wonderful experiences connected with his travels in India, of which the following is an extract:

As it has been my fate to travel in India, Faibet, Burmah, and Ceylon for a number of years, and as I have made a somewhat close study of oriental life, history, and philosophy, I may, perhaps, be qualified to advance an opinion on this subject. In the following I shall, therefore, endeavor to relate some of my experiences in the line of Eastern magic.

Our conjurers perform their paltry tricks at night, in an artificially illuminated hall, on a platform, surrounded by an arsenal of apparatus. They can do little or nothing without the aid of apparatus. They usually perform in full dress, and thus are enabled to conceal a multitude of things in pockets, etc., made for this purpose. Now the Hindoo Pundits, Yoghis, and Rishis exhibit their astounding feats in broad daylight—not in halls or on platforms, but in the streets, gardens, and public squares of India's greatest cities. They usually work alone, permitting the spectators to approach them very closely and to surround them completely. They appear half naked, and if they make use of apparatus at all, it consists merely of one or two commonplace objects, such as a couple of short sticks and half a coconut shell. But with these they will do things which are perfectly marvelous.

For instance, a Fakir will take a large earthen dish, pour into it about a gallon of water, and hold it steadily in his left hand, the other hand being raised to his forehead. Then the vessel will diminish in size while you look on, growing smaller and smaller; so that at last it would take a magnifying glass to recognize it. Then it disappears completely. This will occupy about a minute and a half. Suddenly you see again a tiny brown object, not bigger than a sand grain; this enlarges in the most inexplicable manner, till, at the end of another minute, the original dish, a foot in diameter, filled with water to the brim, and weighing at least fifteen pounds, is again before you.

Or he will hold out one-half of a coconut shell at the end of a stick, and then slowly withdraw the latter, leaving the shell without support in the air, as rigid as if it were part of a stone pillar. On one occasion I saw a Fakir pour out of a coconut shell, which he held high with his naked arm, enough water to fill a dozen large buckets.

A Pandit will ask a spectator to place a stone, a piece of wood, a bucket of water, or any object he may select, on any given spot. He will then request him to lift it again, which he is unable to do, as the object seems suddenly to have acquired an enormous weight. While pulling at it with his might and main the Pandit suddenly releases the spell, and up goes the object as if shot from a cannon. This has been a standing marvel to me while in India, and in spite of the most careful observation I have been unable to solve the mystery. On one occasion a Pandit requested me to hold a small, empty wicker basket, which certainly did not weigh more than eight ounces. Suddenly—and without my knowing what to expect—it became so heavy that it not only fell, but dragged me down with it, and my hand seemed to grasp it as with an iron grip, for I could not let it go. Then, again, it became as light as a feather.

Among all the marvelous feats accomplished by Hindoo Yoghis, or rather prophets—adepts of a higher science—there are two which in the opinion of all Western travelers or Indian residents, who have witnessed them, take the lead. These are the so-called "mango trick" and the "rope trick."

I shall never forget the day, and the state of my feelings, when I saw the mango trick for the first time. This was in a large public square in Agra.

In the centre of one of the largest squares in Agra a Yoghi planted a mango. There were present about two hundred and fifty or three hundred people, forming a large circle of about

twenty yards in diameter. In the centre stood the Yoghi. Some of the onlookers were, of course, much nearer to him than others, and he seemed to have no objection if people came within ten or fifteen yards of him, but the average distance kept by the spectators was, I dare say, forty yards. Most of my readers will know what a mango is; for the benefit of the few who may not, I will say that it is an edible tropical fruit, about the size of a large pear, growing on a tree which reaches a height of from forty to one hundred and twenty feet. The Yoghi dug a hole in the ground, about six inches deep, placed the mango in it, and covered it with earth.

In a few minutes I was startled to see, in the air, above the spot where the mango had been buried, the form of a large tree—at first rather indistinctly, presenting, as it were, mere hazy outlines; but becoming visibly more distinct, until at length there stood as natural a tree as ever I had seen in my life—a mango tree, about fifty feet high, and in full foliage, with mangoes on it.

But the most amazing thing of all was this: after having gazed at it for about two or three minutes, I slowly approached it, wishing to make a closer examination of the stem, and, if possible, to secure some of the leaves. Now, in proportion as I drew near, the tree seemed to lose its distinctness; its outlines became blurred and faded, so that I had to strain my eyes to retain the impression of its form, until, when about ten yards from the supposed stem, the apparition had completely vanished. Only the Yoghi stood there, and he smiled as he caught my eye, but his look was such as I shall not easily forget. And my surprise did not end here, for no sooner had I commenced retracing my steps, than the outlines of the tree appeared once more, growing more distinct with every step till, at last, when reaching the spot where I had originally stood, it had resumed the same marvelous reality. Precisely the same thing happened when, instead of approaching the tree, I went further away from it. It faded, and finally disappeared completely when I had about doubled the distance; then came back again and appeared as distinct as ever when I got to my original position. And it was evident that all the rest of the onlookers underwent the same experience—viz., each individual saw the tree only from the place where he stood.

Two English officers, who happened to be very close to me, saw nothing at all, as I could notice from their remarks; they appeared to be highly amused, and were wondering what we were gazing at, but they had not witnessed the performance from the commencement.

The mango tree had now been in view fully twenty minutes, during which a large concourse of people had gathered. Then the Yoghi began to lecture. It was easy to perceive that the listeners were profoundly impressed with the Yoghi's preaching, and as for myself, I had become so absorbed in it that I seemed to forget time and space. I certainly did not notice what afterwards startled me more than anything, viz., the disappearance of the tree. When the Yoghi had finished his discourse the tree was gone; it must have vanished suddenly, and yet the precise moment of its disappearance nobody could tell. The Yoghi quietly arose, folded up his mat, then went to the spot where the tree had stood and knelt down, taking from a small bundle, which he held under his arm, a short stick. With this he stirred up the earth, and in a few moments brought out again the fruit which he had planted. I was very close to him at the time, and he allowed me to take it in my hand. It was an ordinary mango—an unripe one apparently, for it felt rather hard. I expressed my surprise at his wonderful powers, and complimented him on his elquence, but he merely smiled. I then offered him two rupees, and tried to engage him in conversation, but he refused the present on the ground that a Sakhya was not in need of money, and he begged to be excused, as he had a great way to go. So he walked off rapidly, and I saw him disappear among the crowd, leaving me utterly bewildered and more than ever conscious of the truth of that saying which Shakespeare puts into the mouth of Hamlet, that there are more things in heaven and earth than are dreamed of in our philosophy. This was my first experience of the famous mango feat, but I have witnessed it five times in various parts of India since.

Written for the LIGHT OF TRUTH.

### Do Spirits Aid Materially?

BY THE EDITOR.

On another one of these occasions, as referred to in last issue, I had collected what money I could, with many promises to pay later, and no others to call on where there was any certainty of getting the money. I needed about twenty dollars more to make up the pay-roll for that month. I had not the least idea where to get it. I had a bill for that amount among my documents, but it was against a large concern that only paid bills on the tenth of the month—the same to be presented three days before pay day to be audited.

This was only the second or third of the month, and therefore it was a hopeless case for me even to harbor a thought of collecting that bill. Nor would I try, as I might be regarded as unbusiness-like to expect such a concern to deviate from its rules. But despite these thoughts an impression began to steal over me, urging me to collect that bill. Wondering if it was a spirit pushing me, I took my pencil, held it over my bill-book, and, then and there, on a street corner, asked mentally, if there was any use for me to go there. It wrote automatically: "Yes, it will be paid—but hurry up."

Without further questioning I hurried until I reached the office-door, when my heart failed me. But I was urged to go on. I went in, and to my surprise was greeted by a voice from one corner of the office near a window, saying: "Good morning, what brings you here?"

Looking in that direction, who should it be but the proprietor of the concern, holding a newspaper open and apparently looking for something special. It was a rare occurrence to find the proprietor in the office. His business was anywhere else.

Instead of going to the book keeper, as I intended to do, and hand in my bill, as if to leave it for auditing and to be collected on the tenth, I turned off to the proprietor, and said: "Ah, Mr. C., good morning. Oh, I have only called to leave a little bill. I know I'm too early in the month to collect it, but as I was passing by, I thought I would leave it, and get rid of it."

"Well," replied he, "if you need the money now, you can have it. How much is it?"

I handed him the bill. Looking at it, he cried out to the book keeper: "Mr. Smith, just pay this bill, and tell the auditor it is all right—I authorized you to pay it."

"Yes, sir," replied the book-keeper emphatically, as I took the bill from the proprietor and handed it through the pigeon hole.

Looking at the bill to see the amount, the book-keeper said, returning it to me: "Receipt it, please."

I did so, and the next moment was twenty dollars better off, and had all the money I needed for that day. I felt happy enough to have embraced either the book-keeper or the proprietor, but I reserved my feeling of delight for myself, and, after thanking and passing a few more commonplace remarks with the proprietor, I bowed my way out.

When I reached the street the whole secret flashed on me in an instant. My spirit friends knew the proprietor of that establishment was in the office at that time, and without whose momentary presence or order to pay, the book-keeper would never have deviated one iota from the office rules. Furthermore, they knew they could prevail on him or his spirit friends to do as we did, and thereby help me out of a dilemma that had no other outlet than the one just told. It was a clear case of spirit aid at a moment it was most needed.

### What Our First Mediums had to Endure

Mrs. Leah (Fox) Underhill gives the following narrative of spiritual phenomena in her book, entitled the "Missing Link."

The two girls had gone into the garden. All at once came a dreadful sound, as if a pail of bonny-clabber had been poured from the ceiling and fallen upon the floor near the window. The sound was horrible enough, but, in addition, came the jarring of the windows and of the whole house, as if a heavy piece of artillery had been discharged in the immediate vicinity. I was so paralyzed by fear that I could not move, and sat stupidly; again came the same terrible sound, with all the jarring as at first, and yet it again came; when I sprang from the sofa and rushed into the garden. The children immediately cried out: "What is the matter, Leah? How pale you look!" But I made some evasive answer, as I did not wish to alarm them.

We went to bed at an early hour, being tired and much excited. The children had expressed great fear, and I went to bed with them. No sooner had I extinguished the light, than the children screamed, and one of them said she felt a cold hand passing over her face, and another over her shoulders and down her back. Katie was also much frightened. I arose from my bed and struck a light, and sought the Bible, from which I read a chapter. But while I was reading the girls felt some touches. I had never felt them; and I could not realize that they were not in some way mistaken.

It was now late in the night, and all was silent. We thought we would try to sleep, as we were tired and excited. But the instant we extinguished our light the Bible flew from under my pillow—where I had placed it, supposing that the sacred volume would be respected. The box of matches was shaken in our faces, and such a variety of performances ensued that we gave up in despair to our fate, whatever it might be. We called on each other, if either was silent a few moments, that we might know that we were all alive. Finally, when the night was nearly spent, the disturbance ceased, and we fell asleep.

But the next night we retired about ten o'clock. We slept quietly for about two hours, when we were awakened by the most frightful manifestations. The house was in a perfect uproar. Tables and everything in the room below us were being moved about. Doors were opened and closed. Then they walked up stairs and into the room next to us. There seemed to be many actors engaged in the performance, and a large audience in attendance. The representation of a pantomime performance was perfect. After the first scene, there was a great applause by the spirit audience. Immediately following, one spirit was heard to dance as if with clogs, which continued fully ten minutes. This seemed to amuse the audience, for a loud clapping of hands followed the performance. Then they walked down stairs again, slamming the doors after them. This continued nightly until we found another house—one on Prospect street, Rochester—this one being on Mechanics Square, where the rappings had also followed us.

Nothing occurred the first night. But about midnight on the second, we heard footsteps coming up the stairs, walking into the little place I had partitioned off by a curtain in my room. They soon began to shuffle and giggle, and whisper. Occasionally they would come and give our bed a tremendous shaking, lifting it with us, entirely from the floor, almost to the ceiling and then let us down and pat us. Then they retired again, and all was quiet.

Such and other similar records fill the book. See advertisement in another column.

The difference between assaulting Christian preachers by the spiritualistic press, and assaulting mediums by the secular press, is that we need but tell the naked truth concerning fallen preachers to horrify our readers, while the secular press has to resort to untruths to create a sensation concerning mediums. It is simply giving truth for lies, without danger of libel suits, while the daily press will run across a snag some day that will be a surprise to somebody's bank account.

Many are charitable in precept only. The first straw across their path displays a narrow spirit at once.

Written for the LIGHT OF TRUTH.

### MY HOROSCOPE.

MRS. LURELLA NICOLAI.

See the look of incredulity come over the face of my unbelieving reader. Notwithstanding, it is a science this art of casting one's horoscope. It seems to me to have as sure a footing as mathematics and is founded on it. Certain mathematical laws produce fixed results and nothing will change unless a change is made in one or more of the quantities, for instance two and two make four. Here is a fixed law underlying, change the two to three and we have five, the same law but different quantities, hence different results. (Our lives are governed by psychic law, and the sooner we become resigned to events as they come, the nearer we are to Pisgah's height. But I have not told of my sad fate—according to the reading—two husbands, as if I had not tormented this one enough without decoying another victim. I am not willing to tell more about my horoscope so hasten to that of a friend. It shows how marvelous a master of stellar science Geo. V. Cordingley, of St. Louis, is.

After ascertaining the birthday Mr. Cordingley was controlled by Red Jacket, and taking a pencil drew innumerable little triangles, stars, half-moons, circles, etc. Then he wrote out in Egyptian characters the life chart of the lady. The following are the comforting facts the lucky one received:

"In July, 1894, you will go to Cincinnati or Chicago. Cincinnati preferable at that time. August, 1895 you will go to Spokane or Oregon, where husband will make great wealth. Avoid San Francisco, danger of sickness and death at that place. A will is to be made soon which will bring you financial aid. Do not purchase land in 1896. Danger of bad deeds. March, 1897, you are in danger of fire by steamboat or house. Begin no business schemes in December, unless on borrowed capital. Be careful about red haired women in business relations. Your husband's greatest prosperity from 1895 to 1899. Business will be slow until March 6, 1894, when it will begin to improve. Sign no papers in the Spring of 1894. Never plant peppers or try to raise anything that grows under the ground. Daughter will be bright in mathematics, a good journalist, and requires to be given every advantage of education to further her interests."

This reading was given as fast as Mr. Cordingley could talk. He has been the speaker for the Spiritualists Society of Indianapolis for the month of November, holding a large audience spell-bound for two hours or more.

His psychometric tests are quite a change from those usually given. He describes events in the life, giving many correct dates of importance, warnings to avert danger, and wonderful messages from spirit friends, proving that when we think we are entirely alone we are surrounded by a cloud of unseen witnesses.

This remarkable speaker and test medium goes next to Chicago to fill a two months' engagement, having previously been engaged there for ten consecutive months. We are very sorry to lose him, as like an old violin, he grows better every day, and the music from the heavenly spheres is no more divine. We kindly envy any society who secures his services, as our president, Mr. B. F. Schmidt, tells us, the society has been greatly benefited financially as well as spiritually through Mr. Cordingley's earnest efforts. A vote of thanks was tendered him by the audience on Sunday morning, December 3d. He leaves us with the most harmonious feeling existing in the society.

### A Neat Test.

(To the Editor of the LIGHT OF TRUTH.)

I have been reading the LIGHT OF TRUTH of late and have become very much interested in it, especially the spirit messages. I have received a fine test lately, and if you care to publish it would like to see any skeptic get around it.

Some twenty-three years ago I lost my oldest brother, a violin player, who played for dancing, using his left hand for the bow. In playing one night he had a paralytic stroke in his left arm. Eventually it carried him off. His violin was given to me, it being his own, and a valuable one. I prized it very highly. In moving from Maine to Wisconsin it was stolen out of a box in which I had it packed. So I have never heard of it since. While sitting in Dr. and Mrs. Perkins' developing circle a short time ago at Tacoma, a young lady who was just developing as a medium, and an entire stranger to me, received a shock in her left arm. The doctor asked if any one in the circle had a friend who had passed out from such a cause. I was struck with the case of my brother, and said I had lost a brother who had trouble of that nature. He requested me to mention names, which I did. Then he asked me to speak the brother's name among them. He was holding the lady's hand at the time, and both received a shock when the right name was given. I was requested to take the lady's hand, which I did; and began to ask questions. The lady then gave a good description of my brother. Then she said: "He is playing a violin." I asked how he was playing? She said: "With his left hand he holds the bow." I then asked if he could tell me anything about his old violin. She turned around to me with eyes closed, and said: "That violin was stolen from you." I said yes. She then said: "Your brother is pointing to a man now, who has a violin under his arm, and the man looks alarmed, and is going away."

Now, this young lady had no possible way of knowing my past history, or about the violin. She very minutely described my brother's room in which he passed out; the color of the furniture, etc. The thief was evidently in spirit life, too, and carrying his burden with him as a punishment.

D. H. GRETCHILL.

If preachers were consistent in obeying all the other biblical prohibitions in connection with that of spirit communion through mediums, they would neither eat pork nor cut their beard. But the latter is obsolete, they say—not in accord with progress. What is more in accord with progress than to have a scientific demonstration of immortality?



## SPIRIT MESSAGES.

Questions answered by Spirit John Pierpont.  
Mrs. M. T. Longley, medium.

We have a number of mediums employed for this department who sit at stated seasons for spirit messages. In order to get the most out of the medium, and the cause we would be pleased to have these messages verified by those recognizing anything familiar in them.

Questions to be answered should be germane to Spiritualism; must contain one inquiry only; be impersonal, and have the name of the questioner attached. Information under these circumstances cheerfully given.

All communications concerning this department must be addressed to LIGHT OF TRUTH, or C. C. STOWELL.

Room 7, 206 Race Street, Cincinnati, O.

## REPORT OF SEANCE

In accepting the position of replying to such questions as are propounded to me by the readers of the LIGHT OF TRUTH I deem it wise to make a few preliminary remarks. As it is well known it has been my office for many years to attend my beloved medium, Mrs. Longley, at the *Banner of Light* circles in Boston, and through her instrumentality, consider questions and give such advice to spirits and mortals as I found it incumbent upon me to do.

For a year or two previous to our resignation of that position in June last, I felt the importance of making a change, not only because the health and well-being of my medium required this, but also because I, as an individual spirit, desired to move my base of operations from the East to the West, and I gave proper notice to my constituents on both sides of life of my intentions in this respect. At my closing public circle in Boston, held on June 30th, I gave my farewell address at which time I stated that although I was about to give up my work in that establishment I should still continue my labor for humanity through my medium, and that I could use her powers even better in the present time than I have done in former years.

It is with pleasure that I now come to add to the present labor of my medium and myself upon the Pacific coast, that of conducting the question and answer department in the LIGHT OF TRUTH. The entrancement of my medium by promiscuous spirits seeking to send communications to individual friends has been, for the present at least, suspended, as her guides feel that she has accomplished her work in that direction, and that her powers are to be otherwise employed, but should an occasional message of instruction from some thinker from the spirit side be brought to us while engaged in our work for the LIGHT OF TRUTH, or perchance a loving communication by some angel visitant seeking to comfort a mortal friend, it will not be denied a hearing through this channel of expression.

I come in the spirit of love to all humanity, and give greeting to each one.

JOHN PIERPONT.

## QUESTIONS AND ANSWERS.

QUES.—[J. F. H., Somerville, Mass.] What does the controlling intelligence think of the evolution theory in things material?

ANS.—To our mind evolution is the law of nature, whether expressed in the physical universe or in the unfoldment of spiritual things. Evolution is a beneficent law, since it denotes development or progress. The planet itself is constantly evolving a higher condition of perfection—from the period of time when mammoth forms in animal life trod the forests or ploughed the seas, when gigantic forms of vegetation grew rank and wild upon its surface, to the present age, the earth has been passing through a process of development, evolving higher types of life in every department of its being, from age to age. We believe in evolution—that which is progressive—that from the earliest dawn, matter has been acted upon by spiritual forces to put forth grander and nobler manifestations of its power. It does not trouble us to be told that, according to Darwin, man descended from ape-like creatures—rather do we stand in awe and admiration of that mighty plan and power which evolves from the simple—that which is varied, complex, and magnificent, and if, in the dim twilight of creation, animated form could not display the wonders of intellectual unfoldment, and the human could only be brought into activity through the evolving process of growth and development from the rudimentary intelligence of the animal specie, then we can admit that greater than all the schemes and designs of man is the wonderful power of infinite will, and as far from being a *descent* of man, from the lower kingdoms, it becomes, in our sight, an *ascent*, rising higher and higher toward the perfect life. God does not disdain to manifest the infinite intelligence, through the lowliest forms of existence, and to work upward toward the apex of creative power. Why then should man disdain the thought that intelligence, such as has been developed in the intellectual life of humanity, may have put forth its first feeble expressions through the animal form?

QUES.—[J. B. C., Cincinnati, O.] Can the spirit world inform us when, or in what age, the true, upright walking and talking man made his appearance on the earth?

ANS.—It is not settled between spirits discussing this point at what precise age in the world's history, man, as a conscious, thinking entity first appeared on the earth. It is well known that the first humans resembled the animal of previous ages more closely than they would resemble human beings of the present day. Their bodies were thickly set with coarse, dark hair, their hands and feet appeared more like the extremities of animals than of men, their heads were round, with scarcely any forehead, but with projecting posterior skull. Although able to stand upright, their attitude, especially in running, was somewhat crouching. The managers of your museums of the present day would be delighted to obtain a specimen of primitive man and to exhibit him in their shows. Many ages have passed since this primitive human lived and battled with the hard conditions of life, but by the operations of these very same severe conditions the intellectual forces of his nature were stirred into activity, and they came to be exercised in the qualities of cunning, contrivance, calculation, and investigation, gradually developing into the glorious mental and mechanical achievements of the present day.

QUES.—[A. E. K. G. and R. side, Mich.] Is the evolution of animal species have culminated to their present advantage, may not advancement still continue, and may we not, with reason, expect a race of beings superior to man?

ANS.—We do not look for this since the planet earth, has, we are told, come to the height of its development as far as the grades of evolutionary growth and variation of species are concerned. Not that the planet is perfected, it has yet to pass through a refining process that will brighten its general aspect, soften much that is now rigorous in the manifestations of nature, and beautify its surface. This refining process will be wrought through the influence of the spiritual planet which bears it company. This other world of light is the counterpart of your earth, and upon it humans live who have once dwelt upon this planet. That spiritual body generates a magnetic force that is imparted to its physical prototype, and which assists in purifying, refining and perfecting nature and her works. The highest type of evolution is humanity; we know of nothing beyond it, although in appearance, in manners and in conduct, human beings in other worlds far surpass those who dwell on earth, and plume themselves on their superiority. But the refining process is going on. Evolution has now to do with the mental, and under spiritual influences and ministrations it will proceed until human beings appear, not as "a little lower than the angels," but as veritable gods themselves.

QUES.—[J. W. C., Indianapolis, Ind.] Is it necessary to a spirit, newly born into the spirit world, to be taught the art of communication with its fellow-spirits?

ANS.—Spirits entering the other life will be able to communicate with such associates as are in sympathy with and upon the same plane as themselves. Spirits do not depend upon language or signs as means of understanding each other, at least such intelligences as have risen above the earth sphere do not, but by the interchange of thought they come in rapport with each other. Thought to an advanced spirit becomes audible, passing out from the mind upon the spiritual atmosphere, the thought-waves produce vibrations that reach the quickened sense of their recipient, and become eloquent with sound. Hence, the thought of a mortal may be heard by a spirit as a harsh, discordant note upon the air, or a sweet, melodious sound, according to its purity and harmony. A spirit may not be able to understand the thought-waves of an intelligence above him in progress, although the latter can read the mind of the former. One must grow to that which is beyond him before he can comprehend it. A newly born spirit will soon find his mental perceptions quickening into activity, and he will have no difficulty in conversing or communicating with those about him.

QUES.—[G. W. M., Adeline, Ill.] What is the condition of a rum-seller upon his entrance into the spirit land?

ANS.—He may, for a time, remain in the same condition of indifference to the degradation and suffering of his fellow beings that he exhibited on earth, and, indeed, continue right here in contact with physical dross. But as his spiritual sensibilities become vitalized by the unerring action of forces from the higher law he will grow restive, unhappy, find himself surrounded by the darkness of his own emanations, which are weighted and colored by material elements, through which no helpful, ennobling light will penetrate. He who dealt out intoxicating drinks to those whom he knew would become its victims, will, at sometime, be haunted by a consciousness of his wrong-doing. The reproachful faces of suffering wives, and of crying children, will rise before him, and the groans that have been wrung from his victims will ring in his ear, and not until he has suffered to the full, call for help and made effort to help others who are in despair will he be able to outgrow the terrible effects of his career.

QUES.—[G. W. C., New Orleans, La.] "The only way to govern nature is to obey her laws," and as there can be no mediator between man and law, can there possibly be any utility in prayer?

ANS.—Obedience to law brings the surest results of health and happiness to all conscious beings. Yet it does not follow that man may not receive a blessing by lifting the soul in prayer. The true attitude of prayer is not one of supplication, but it is the opening of the spirit to the blessings of life; it helps to bring the individual into line with the operation of law, since it makes him receptive to the influx of spiritual life and love that cometh from above. It is a law of nature that flowers and plants grow under the influence of sunlight and the ministrations of rain, but if the florist covers the blooms of his garden with heavy cloths the moisture and the light is withheld from them, and they wither away. It is a law of the spirit that soul-life and power unfold in the light of spiritual activity, but if the individual closes his inner nature up from the quickening forces of spiritual life, he suffers accordingly. Through aspiration and soul desire, which is true prayer, the inner life is opened to an inception of pure influences and higher aspirations that will prove stimulating and helpful to his life. It is useless to pray that *law* shall be changed in its operations, but to aspire for such an understanding of law as will enable us to intelligently work in accordance with it, and to ask that we may receive and become aware of the light and truth of the divine, and the ministrations of the helpful and loving spirit will only increase our receptivity to that which is above and superior to the sensuous, and give us strength to become a law unto ourselves.

QUES.—[D. H. C., Franklin, Neb.] Can you tell us why it is that a medium, while entranced, is not able to know what is being said and done? Are trance lecturers, as a rule, successful?

ANS.—A fully entranced medium is unconscious to external surroundings, because, for the time, his own mentality is made subservient to that of the controlling intelligence. He may not, as a spirit entity, have been withdrawn from direct contact with his body, but may have been cast into a magnetic sleep by the operating power, or, he may have wandered forth, leaving his form in the possession of the controlling intelligence, preserving his own connection with it by a magnetic tie, which, like a cord of light, holds him to the body, but which is flexible and elastic in its powers. In such a circumstance the spirit of a medium can travel out into the spirit world and meet with experiences there, or it may traverse space in the earth atmosphere, and visit distant localities. When the intelligence, using his organism, wishes to retire, the fact is made known to the medium by vibrations along the line which connects it with him, and he at once returns to take possession. Unconscious mediums are made so because they can better respond to the will of the spirit in that condition than otherwise. A trance lecturer, if controlled by intelligent spirits, who understand their instrument, and have something to say, and know when, where, and how to say it, can not fail to be successful in their chosen field of labor.

QUES.—[H. J. M., Philadelphia, Pa.] Can you denote the words, matter, force, and spirit, as viewed by intelligent spirits?

ANS.—Matter, as we understand it, is substance, and hence it may exist in every department of the universe, physical or spiritual, but we may also say that matter is the manifestation or mode of expression of that controlling, animating principle which must ever be nameless, since it can not be analyzed or defined by *finite* minds. Force is that supreme power, intelligently directed, which vitalizes all substance, and electrifies the universe with light. Spirit is the intelligence that quickeneth all life into potential and active expression. Matter is the aggregation of elements, atoms, and forces that compose objective form and substance. Force, in its primal meaning, the operation of that governing principle which infuses all things with active power. Spirit, the intelligent director of all force, the builder of all substance. Each of these quantities may be called divine, united they become supreme, omnipotent, and are the infinite cause.

## SPIRIT MESSAGES.

Henry Montford.

How strange for me to communicate to my dear ones in this way. But kind friends have brought me here, and are assisting me. My family live in the Far West—still my love reaches out to them, and I take this method to have them know that I still live. They do not know of this beautiful truth, but there are those that will read my message, and will tell them of it. I lived in Larned, Kansas, where my dear ones now are, having moved from Racine, Wis., in 1882 to Kansas. I was forty-six years of age when I passed into the spirit realm; which will be one year this coming January. I want those of the home to know I am often with them, and in time they will understand and know Spiritualism better. It will be my work to bring about conditions for this that they may know and believe that it is really father talking to the boys again, and your husband guiding and directing for you the same as in life. To my wife Helen and sons, John and Willie, I send these few words in love.

Robert and Mary Truesdale.

I send this message to my daughter who reads the LIGHT OF TRUTH and will understand. Dear child, how happy it makes your spirit friends feel to know your success in your new field of labor, going as you did, a stranger in a strange land, and meeting with such good results as a speaker for the cause of truth, bringing comfort and happiness to many of earth's children. Jimmie is here with us, and says, tell my wife I am pleased with the progress being made. We are doing all we can to help her. A great good will come in a spiritual way from the changes. The people will appreciate and congratulate themselves in being able to have her in their midst as an instrument working for the spirit world. So keep on, we will ever aid and assist you.

George Bloomer.

I am so glad of the opportunity to send word to my dear ones, and am also happy that my wife understands this grand truth, and is so willing to receive aid from the spirit world. I have a daughter, Annie, living here in your city. I am often with her, but do not feel satisfied with the way she lives, and hope by my impressing her she will make the change then she will feel much happier. Angeline Smith joins me in sending spirit greeting to my wife, Sabrina. I lived in Pittsburgh, and my name is George Bloomer.

From Father.

It seems very strange to me that I am here and being aided by other spirits to send a word to those I still love on the earth plane. I desire my daughter, Agnes Ross, living at Northfork, Mason County, Kentucky, to know that I was with them in all their trouble, and did what I could to help and comfort them. I want them to keep good cheer; things will be better in the near future. Budd is here and also sends love to those in the home. Try and give me the right conditions that I can come and talk to you, as I could advise and help to make things better. Your father. (No name given.)

A Spirit to her Sister.

I would like to send this message to my sister Lizzie Goodall, in Lockland, O. Dear sister: I would be so happy if you would consent to do as asked of you. I know the task will not be a very pleasant one, but when you think how much it will help my condition here, I know you will not fail me. The spirit mother of the girl so much desires that her child should know who her true mother is. You know we all thought it best that the child should not know otherwise than that I was her own mother. Since I have met her mother here in spirit life, I am so unhappy from the deception, that I must come to earth imploring you to aid and help me. Lilly sends spirit greeting; also Sister Ada.

Birdie Irwin.

I passed out into spirit life from the city of Wheeling, W. Va. I want to send to my dear father, Clarence Irwin, living in Chicago, my spirit love. I also want to tell him it makes me very happy to know that he is so well satisfied and contented with his new life and surroundings. I come to him often and watch over him with loving care.

Dennis McCarty.

And sure, the good man, the boss of these messages, says I can come and shake me piece too, and begorra, I don't have to cross myself or get down on me knees any more. Is this not a foine place to be in; and sich nice poble. They tell me I have got work to do to help pull down the Pope and his arrogance. Indade, I would like to swape him into the sea with all his foine clothes. Arrah, and what does he be doing all the toime but robbing the poor poble with his talk of purgatory and piance. So just be giving me a good word to help me on the way. Me name was Dennis McCarty, and I was living in Baltimore, Md., but now I am here, just as much alive as ever.

Dr. Swift.

I passed into the higher sphere last Summer, without a moment's warning, in the town of Evansville, Ind. My many friends and acquaintances were shocked and said, "Poor doc; how strange, when he had done so much for others that he should go in this way—so very sudden, and nothing done for him." But, friends, the old earthly body was needed no more, and the spirit took on the spiritual body. I knew nothing of this beautiful truth, that we still live after so called death. While on the earth plane I was more or less under Church influence and its teachings; but after you get on this side you see everything in its true light. It is like gazing into an open book and understanding its printed pages. I find it a beautiful place, and have met my dear ones and many old acquaintances. But my spirit yearns to those on the earth plane that are dear to me. I would have them know and understand how very anxious I am that they make the conditions for me to prove to them that I am still living as yet. They, like many others, are in darkness, and put forth no effort to receive the light. But I shall still keep trying to open the door to them, for as the light and knowledge dawns upon me, happiness fills my spirit. Know sometime in the future an opportunity will be given me to greet them in spirit form.

## VERIFICATIONS.

(To the Editor of the LIGHT OF TRUTH.)

The communication in last week's LIGHT OF TRUTH from Richard Hyatt was all right, except he said he was my brother, whereas he was my cousin, but the balance of it was correct.

GEORGE HYATT.

Washington, Ind.

(To the Editor of the LIGHT OF TRUTH.)

I recognized in the LIGHT OF TRUTH of December 9th a message from my husband and his brother, Frank and Zephaniah, you have their name Gourd, their names were Frank and Zephaniah Goward, of Lowell, Mass. The message was correct as they said they worked for the cause while here for many years. This is true; they were old workers in the cause, and always together in this life; and it seems they are together now. I thank them and the mediums for the message, and hope to hear from them again. I also recognize the message from I. P. Greenleaf, one of our old speakers. He has a brother here, N. S. Greenleaf, also a medium and a good speaker or lecturer. Thanks for the LIGHT OF TRUTH, long may it wave.

MRS. S. GOWARD.

Lowell, Mass.

(To the Editor of the LIGHT OF TRUTH.)

My wife, Sarah Clegg, in spirit life, came and manifested to me as published in the paper last June. She is desirous to come and communicate to me again. At that time I requested her to come to your circle. She did so and it was done. The communication was short and good. I hope that she may be lucky to have another chance. My mother and my son were also there.

SAMUEL CLEGG.

Dodgeville, Wis.

(To the Editor of the LIGHT OF TRUTH.)

In the LIGHT OF TRUTH of December 9th among the messages from the spirit side of human life, there is one from Charles Cathcart, of Laporte, Ind. After speaking of the fact of having built a hall, employing mediums, throwing open his own doors and inviting the people to come and examine the subject free of charge, he closes the message, saying, "Dr. Tegarden and George Niles are with me and send greetings to all the friends." Many years ago my own residence for a time was near the city of Laporte, Charles Cathcart was then one of our neighbors, and Dr. Tegarden and Judge Niles were acquaintances, living in the young and growing city of Laporte.

VALENTINE NICHOLSON.

(To the Editor of the LIGHT OF TRUTH.)

In your issue of December 9th I read a spirit message of Dr. J. W. Williams, who lived here for a number of years and later in Omaha, where he went out of this life by his own desire about two to three years ago. When here he was a credit to the medical fraternity and highly respected by a great number of his acquaintances, also he was recognized as a Spiritualist and it was to his friends a surprise of his death.

F. S. WIDL.

Marshalltown, Iowa.

(To the Editor of the LIGHT OF TRUTH.)

In the LIGHT OF TRUTH of December 9th we noticed a message from Dr. Geo. W. Williams, who for a number of years, was practicing his profession here and was our family physician. We knew him well, not only in the capacity of a physician here, but from his youth up, having been raised but a few miles apart in Wisconsin. His parents living near Palmyra and ours near White-water. The doctor moved to Omaha some years ago from Marshalltown, Iowa, and soon after met with misfortune, both in family and financial matters, and he being of a sensitive nature could not stand the disgrace (as he looked at it), so he departed this life by the aid of his own hand. We could have recognized the message as being from him if he had failed to sign his name.

JOHN D. VAIL.

MAY BELLE VAIL.

E. M. VAIL.

LELIA E. VAIL.

Marshalltown, Iowa.

## The Origin of Dimples.

One morning in the blossoming May  
A child was sport'g 'mong the flowers  
Till, wearied out with his restless play,  
He laid him down to dream away.  
The long and scorching noontide hours.

At length an angel's unseen form  
Parted the air with a conscious thrill,  
And poised itself, like a presence warm,  
Above the boy who was slumbering still.  
Never before had so fair a thing  
Stayed the swift speed of his shining wing.  
And, gazing down, with a wonder rare  
On the beautiful face of the dreamer there,  
The angel stooped to kiss the child.  
When, lo! at the touch the baby smiled—  
And just where the unseen lips had pressed  
A dimple lay in its sweet unrest,  
Sporting upon his cheek of rose.  
Like a ripple waked from its light repose  
On a streamlet's breast when the soft wind blows  
And the angel passed from the sleeping one,  
For his mission to earth that day was done.

A fair face bent above the boy.

It must have been the boy's own mother,  
For never would such pride and joy  
Have lit the face of any other.  
And while she gazed, the quiet air  
Crew tremulous with whispered prayer;  
And now it ceased, and the boy awoke,  
And a smile of love o'er his features broke.  
The mother marked with a holy joy,  
The dimpling cheek of her darling boy.  
And caught him up, with a warm surprise  
Stole like a star in her midnight eyes;  
And she whispered low, as she gently smiled,  
"I know an angel has kissed my child."

C. A. BRIGGS.

Written for the LIGHT OF TRUTH.

## A Spiritual Dictionary Needed.

Have You Read Oahspe?

JOHN A. LANT.

The student of spiritual knowledge is very much in need of a spiritual dictionary, or a compilation of the words now in use, and their meaning made plain. Many words have grown into the literature of Spiritualism that are not known outside of it, and are essential to the comprehension of the great subject.

We are indebted to Hudson Tuttle for a glossary quite complete, and it will be to such students as he that we may look for the new-born in the orthography of Spiritualism.

I have ventured to copy briefly a few of the words from the glossary of "Oahspe," the new bible, first given to mortals about thirteen years ago through the hand (automatically) of Dr. J. B. Newbrough. I am inclined to think the great body of Spiritualists are unacquainted with this wonderful book. Yet the greatest miracle of the century awaits their perusal, a book of nearly 1,000 pages, beautifully printed and illustrated, versed, chaptered, numbered for ready reference, and laden with the richest inspirations that have ever yet been given to mortal man.

The great spiritual world is discussing organization, floundering, groveling, like the lost sheep of the shepherd in the darkness, with this book waiting to be opened! It needs but reflection for a moment. Are you ready? Nearly ten years of purification of body were essential to the production of this book. A like purification will help those who take it up, to comprehend it. Have not hosts of Spiritualists a great duty to perform to themselves before their eyes are opened before they are fitted for organization? Who are ready?

Permit me to quote a few lines:  
"I come not in this day to teach man charity, nor yet to teach man as to what is right and wrong between men; these things were revealed before. I come to produce a new race, and show them how to fulfil the former commandments; to do unto others as they would to be done by; to return good for evil; to give away all and fear not. Before these things were preached. Behold, I come now to put them in practice. By this shall man know who are the chosen of Jehovah. They have said, 'Thy kingdom come on earth as it is in heaven!' Who are ready? Beware of those that longer preach and pray for these things, but practice them not."

But here are a few of the strange words used in this work which may justly claim a place in the abounding literature of Spiritualism. Study them, and study the great book that reveals them.

"Oahspe" has been printed at great cost. It is offered for sale for cost, only \$2.50, which includes postage. You can order it through the LIGHT OF TRUTH at this price. Do not longer say you are not acquainted with "Oahspe."

Agni—Spirit lights.

Asaphs—Angels who revive the spirit when a mortal dies and bears it to the place prepared for it.

Ashars—Guardian angels over mortals during life.

Atmophera—The earth's vortex; dominions of the god of this planet.

Aven—Eerie actions.

Corpor—That which is tangible to sight and hearing.

Chaotics—Such as are killed in war or anger; deranged angels.

Chinval—The boundary between the rotary atmosphere of the earth and the ether beyond.

Christ—Synonymous with warrior.

Christian—A brotherhood of warriors. One who rushes into a multitude of rioters, and with a sword enforces peace, is a true Christian.

Dan—A cyclic dawn; a dawn comes once every 3,000 years, and is preceded by spirit manifestations by signs and wonders.

Druk—A low mortal; one who desires no spiritual light; an evil man; a warrior.

Druj—Applies to an angel, the same as druk to mortal.

Es—The unseen world; the spirit world.

Es'naurs—Heavenly musicians.

Es'yan—A new-born spirit.

Ethe—The solvent of corpor.

Fetals—Spirit who fetal themselves on mortals.

Haoma—Spiritual food; magnetism.

Heel—Where angels torment one another.

Iesu—A sexless person.

Kosmon—Universal fellowship in all nations.

Loo's—Masters of generation.

Oahspe—Sky, earth (corpor), and spirit. The all, the sum of corpor and spiritual knowledge as at present.

Sar'gas—A materialized angel.

Sis—A person who can see with the eyes closed; one who can hear angel voices.

Spirit—Synonymous (but not correctly) with angel. (When we say water we may not mean the ocean; but when we say ocean we mean water. When we say angel we may not mean an angel, but when we say spirit we may not mean an angel.)

And many others.



(Entered the Postoffice at Cincinnati, O., as Second-Class Matter.)

**LIGHT OF TRUTH,**Is issued every Saturday by  
**C. C. STOWELL,**  
Room 7, 206 Race St., Cincinnati, O.**Terms of Subscription.**

The **LIGHT OF TRUTH** will be furnished until further notice at the following terms, invariably in advance:

One year	\$1.00
Three months	.35
Six months	.50
Three months in copy to the one getting up the club	.75
Six months	.50
Three months	.35
Single copies	.05

**REMITTANCES.**

Remit by Postoffice Money Order, Registered Letter or Draft on Cincinnati or New York. It costs ten or fifteen cents to get checks on local banks cashed, and not send them. Postage stamps will not be received in payment of subscriptions. Direct all letters to C. C. Stowell, 206 Race Street, Cincinnati, Ohio.

Cincinnati, SATURDAY, DECEMBER 23, 1893.

The **LIGHT OF TRUTH** cannot undertake to vouch for the honesty of its advertisers. Advertisements which appear (all) and honest upon their face are accepted, and wherever it is made known that dishonest or improper persons are using our advertising columns they are at once discontinued.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of advertisement.

When the postoffice address of subscribers is to be changed, our patrons should give us two weeks previous notice, and not omit to state their present as well as future address.

Notice of Spiritualist meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the **LIGHT OF TRUTH** goes to press every Tuesday.

Rejected MSS will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt.

"He's true to God who's true to man; wherever wrong is done."

To the humblest and the weakest, 'neath the all-beholding sun.

That wrong is also done to us; and they are slaves most base.

Whose love of right is for themselves, and not for all their race."

—JAMES RUSSELL LOWELL.

**THE KEY OF LIFE.**A TALE OF THE  
MORTAL AND IMMORTAL.

WITH A BASIS OF FACT.

By Dr. E. D. Babbitt, LL. D.

Dean of the College of Fine Arts; Honorary Correspondent of the Magnetic Society of France; and Honorary Correspondent of the Magnetic and Hypnotic Society of Great Britain.

(Copyright, 1893, by E. D. Babbitt. All rights reserved.)

The above is the title of a splendid serial story we have in store for our readers, to begin with the first number of the **LIGHT OF TRUTH** in January.

Everyone who knows anything of Dr. Babbitt's writings will hail this advent with delight, as there is hardly a more intuitive and finely attuned spiritual writer to be found in our ranks. Dr. Babbitt speaks to the soul of the reader through his keen understanding of human nature, and at the same time delights the cultured mind through his high accomplishments as a student.

Furthermore, the story is fascinating in plot, instructive in spiritual science, and elevating in spiritual teachings and philosophy generally.

Those who wish to enjoy a genuine treat should not fail to peruse closely the opening chapters. After that they will impatiently await the forthcoming numbers—not only to be entertained, but instructed as well.

We trust that our readers will sufficiently appreciate this effort to interest their friends in our behalf, and those who can afford it, start them with a quarterly subscription. We feel sure they will order the second quarter on their own account. Or those who desire extra copies of the first number, order them in advance to be assured of getting them.

Look out for the first issue of January, 1894.

**THE UNEMPLOYED OF FIVE CITIES**

New York, 140,000; Chicago, 117,000; Philadelphia, 90,000; Boston, 38,400; Cincinnati, 25,000. If anything can serve to awaken the people to a true realization of the condition of the masses these figures and their implication ought to do it. Winter is upon us, and no man can imagine the amount of suffering now being borne by a large class of our people, and the class, too, least able to endure it. It is agreed on all hands that the situation is much more serious and alarming than it was last Summer. Men who have not been employed for several months have exhausted their savings and are facing a long Winter without any prospect of relief before Spring, and an uncertainty about work even then.

In New York the situation is desperate, and calls for urgent action, both on the part of philanthropy and the police; the one to extend aid and the other to quell riots and incendiarism.

More than 100,000 men in Chicago, mechanics and laborers, are without work of any description; 10,000 women whose necessities are meagerly satisfied by their small earnings in factories, shops, stores, and restaurants, are idle and without means to provide themselves with sufficient food. Thousands of men are walking the streets hopeless, destitute, without money or friends.

For the first time in its history the great industrial population of Philadelphia is suffering from poverty. The number of unemployed in Cincinnati is larger than ever before known at this season of the year.

According to the figures of the chief of the Bureau of Labor Statistics 216 per cent. of the total workers of Boston are at work less than six months of the year under normal conditions. These figures indicate that 38,400 persons are at present unemployed, and many of them suffering for the necessities of life in proud Athens of America.

Here, then, is a condition, not a theory, confronting the American people. It is entirely safe to say that the whole history of chattel slavery does not contain the amount of suffering, persecution, an despair that has filled the cup of the American workmen during the twelve

months, and there are no signs of relief. Of course, much of the cause can be attributed to the fright which the manufacturing interests of the country have sustained by the reason of the attitude of the present administration on the tariff question. But as this question has been up for the past fourteen or fifteen years it would have had the same effect long ago if such were the real cause of it. The root of the evil lies in our false economical system, and the customs of society founded thereon. A cessation of controversy on the tariff would doubtless help some branches of industry and restore some kind of confidence, but it would not remedy the trouble except as a mustard plume cures dyspepsia. It would be simply an easement which would last until the next paroxysm came on, and that might be brought about by some other cause. A settlement of these questions can only be obtained through and by an organic revolution and reconstruction of our economic system. Reforms in taxation, tenure of property rights, the laws relating to interest on money, and, indeed, the province, scope, and power of money itself. And finally the building and operation of all traffic avenues, industries, and theatres of production, by the people, for the people, and of the people; these fundamental reforms when inaugurated will lay out the ground plan of a more perfect State. But as long as individualism is postulated as the supreme tenet of existence, dragging, as it does, the long line of selfish, grasping, unfeeling proclivities of human nature in the train of competition, while ignoring the finer sensibilities and their claims in the theatre of action, so long will we have these recurring calamities, and they will become worse with every recurrence.

**Regulating Health by Preventing Physicians from Practicing.**

The Health Department of this city has willed to dictate to the people whom they are to employ as physicians, thus creating a monopoly in favor of one class.

According to a new regulation all physicians must register before they will be permitted to practice; but it appears that the Health Department has assumed to set itself as censor concerning these registrations. Why it should make this distinction is not clearly understood, unless the law empowers it to do so. In that case, however, it is class legislation, and we may next look for a law that regulates preaching, instructing, building, tailoring, etc., and empowering some other department to invite preachers, teachers, builders, and tailors to register at the exclusion of those whom the bosses in these various branches do not want, or do not recognize as competent, and thus debar a certain class, and create a monopoly for themselves.

Of course, monopoly means the regulation of prices as well, and the poor man, who earns a dollar a day, must pay two dollars for one visit from a physician whom he does not want, but must employ or be subjected to imprisonment for neglect in engaging medical aid in case of sickness in his family. And furthermore, the best physicians in many cases, will not call on a patient unless he can be assured of his pay; with which, however, we will not find fault. It is the principle involved that we are dissecting. It may not be so intended by the Health Department, but it looks very much as if it is endeavoring to take the people by the throat and forcing on them a method of curing many are not in accord with.

It is known to many by experience that the Vitapathic system is superior to the old Allopathic system in many respects, as the Homoeopathic system has its virtues. It is also known that magnetic healing cures where allopathy and homoeopathy kills. Why the old-time system should wish to debar these new discoveries in healing, can only be accounted for on the hypothesis that they want a monopoly in the art, or that they have become so priestly in their beliefs that they can not see anything beyond their own conclusions—after the fashion of the Church in the time of Galileo.

That legislatures pass such laws need not be wondered at, considering their general composition—subject to be imposed upon through lack of knowledge in such matters, or the temptation of kind friends to vote against their convictions for considerations not Churchly or divine, though they pass Sunday laws on account of their Churchly conscience.

Whether our legislature will listen to a plea from the outs in this present "new regulation," and permit them to register, is a matter to be tried. If they are honest and just they can not show favoritism. If they favor class legislation, they will perhaps pass another class law to favor another class of healers and to oblige those voters who in large numbers favor magnetic healing, Vitapathic healing, and other systems which have been refused recognition by the Health Department.

A little unity among advocates of the other systems may lead to good results. Let them come together for the purpose of applying to the legislature for recognition. Thousands of signatures can be gathered to recommend them, and before long they may be on the best of terms with the Health Departments all over the State.

**Xmas Presents.**

There is no better physician than kind thoughts. You pay a medical attendant two dollars for a visit. Often two or three visits are required to obtain desired results; and after all it is the sympathy or kind thoughts received through this attendance that cures. Why not save money and solicit the kind thoughts of a friend by sending him or her one of the following books? While reading, they will have their good wishes, and perhaps as long as they own the book: "The Other World and This," \$1.50; "From Soul to Soul," \$1.25; "The Gates Between," \$1.25; "The Gates Ajar," \$1.50; "Beyond the Gates," \$1.25; "As It Is to Be," \$1.50; "The Missing Link," \$1.50. Adding 10 cents for postage in each case. For sale at this office.

Read "Missing Link," \$1.50, postage 10c.

**The Catholics and the Schools.**

The periodical recurrence of attempts to get control of school funds for sectarian uses is again on the tapis, and the country is preparing for another protest against this encroachment upon civil law and personal liberty.

In New York State a bill has been drafted called the Speltz Bill, so called from the name of the person who drew it up, a Catholic lawyer named Dennis Speltz, of New York City. This bill is to be introduced in the legislature in January, and calls for a division of State and other monies now directed to be apportioned among the common schools, to be apportioned and distributed to any association of individuals, incorporated or unincorporated, that shall have established a school for the free education of youth in the primary branches of education.

It will be seen that this bill is so craftily drawn that any sectarian body may be benefited by its provisions. But it is well known that a single sectarian body, and that the Roman Machine, will be the beneficiary.

The movement has already met with violent opposition on the part of the Protestant clergy and the League for the Protection of American Institutions, whose address to the country we shall reproduce in another issue. Particular stress should be laid upon the proposed Sixteenth Amendment to the National Constitution. This amendment, when voted upon and sanctioned by the various States, as it will be eventually, will put an effectual quietus upon the Janus faced virago now full bent upon the destruction of the common school system.

The agitation in Maryland has assumed so serious a form that Cardinal Gibbons is reported to have ordered the priests and teachers to stop all controversy of the school question and the further distribution of circulars, which have raised such a storm from the Protestants. It is proposed to submit the claim of the Catholics for a division of school funds to the legislature of that State.

In Ohio the law is openly violated in Mercer County; the catechism, Church history, and other forms of Catholic training having for a number of years been in operation in the public school, carried on by priests and nuns, and paid for in public school funds. A full investigation and report of this case has been made by the State School Commissioner. These instances show the direction of the wind. Nothing short of a policy that shall give these intriguers and catspaws of Romanism to understand that our school system must be let alone will suffice to cause a withdrawal from their depredations. That policy should be the total and perpetual extinction of every and any alliance between the Church and the State. No public money for sectarian schools.

**A RIGHTEOUS MOVE.**

If reports are true a movement has been started by the ministers of the Christian Churches in St. Louis looking to the taxation of Church property. A bill was to be prepared at a conference held Monday the 11th to be introduced in the State Legislature.

Too much praise and commendation can not be extended to these dominies if this movement is really intended to be made. The singular feature of it is contained in the fact that the upholders of the present pharisaical religion should be the ones to inaugurate a move of this kind. But if they are waking up to the infamy of a system which permits a portion of the community to enjoy special privileges which another portion not in harmony therewith helps to pay for, the era of justice can be said to be in line for an inning in the great game of salvation.

In every large city thousands of dollars worth of property is allowed to lie idle while the State draws no revenue from it, and has to support it in its idleness and uselessness. In St. Louis alone there are millions of dollars worth of property tied up in Church organizations, and which is being held for speculative prices incident upon the increase of population and the consequent demand for land and buildings. Being so held the city gets nothing out of it in the way of taxes, while the organizations controlling it reap the benefit in increased values. Upwards of \$1,500,000 are tied up in untaxed Church property in the United States. At two per cent. interest collectable in taxes—and which is a very low figure—this enormous sum would yield a revenue of \$30,000,000 annually, enough in itself to remove uninvited poverty from every State in the Union, and feed and clothe every unemployed workman now tramping the flag stones of our great cities. As it is now this vast sum only points to the most consummate system of dead-headism on the planet, and not only that but an insufferable robbery of the people's patrimony.

The **LIGHT OF TRUTH** wishes the ministers of St. Louis success in their determination to remove this shadow from their cause and calling.

MRS. SHELHAMER-LONGLEY takes charge of our Question Department in this issue, and we trust all our readers will be pleased with the new departure. Mrs. Longley has been connected with the **Banner of Light** in the same capacity for many years. See will now be the mouthpiece through whom the spirits will speak to the readers of the **LIGHT OF TRUTH**.

As a Christmas number our readers will find this one especially adapted.

Jamestown, N. Y.

E. W. Sprague, speaker and platform test medium, a resident of this city, of whom such good reports come from Allegheny, Pa., is expected to be our speaker during the winter, when not engaged elsewhere. Mr. Sprague, the organizer of our society, has ministered to us about two years, not only as speaker but also as president of the society, and, in spite of discouragements, has done a good work here. At the annual election, December 6th, it was voted to become auxiliary to the National Association, and the required funds were raised with which to procure a charter. The society meets every Sunday evening at the Ethical Society rooms. The officers elected are: H. W. Watson, president; Mrs. E. W. Sprague, vice president; A. C. Adams, recording secretary; Wm. Cole, treasurer; Mrs. Cora Watson, corresponding secretary.

**ANNA EVA FAY.**

This wonderful medium gave one of her puzzling exhibitions at P. K. Opera House on Sunday evening last to a large audience.

Among the manifestations were the—Spirituists—well known cabinet performances, taking place while the medium was securely bound by a committee, and not released until that portion of the program had been given. At one interval one of the committee was permitted to be in the cabinet, but the same commotion took place as before. In the second part the medium was bound with a silken cord around her neck, and the ends drawn through a board, which ends were held by two gentlemen during the performance of the occult manifestations within. Hands appeared through the top and sides of the cabinet, six and seven feet distant from where the lady sat, she at the time being unable to move any part of her physical body. Instruments were played upon and shaken, a guitar showing forth at the opposite end of the cabinet, at least five feet away from her, and being played upon, proving that either a spirit hand was manipulating it or her own spirit hand known to theosophy as the astral hand.

Next she was seated in front of the cabinet with a lady and gentleman—called by the audience to attend—the three holding hands, and the gentlemen holding both of Miss Fay's hands. Inside of the cabinet were placed a number of musical instruments and a basket of roses, and the curtain dropped. Over the three who sat before this curtain was placed a coverlet, allowing only the heads of the trio to peer forth. In a few minutes hands appeared at all ends; roses thrown out from all sides; the instruments played upon; and the guitar showed through the curtain over the shoulder of the gentleman farthest away from the medium, and continuing to play. At the close of this phenomenon part of the committee was taken behind the cabinet and allowed to look under, and when satisfied that no visible beings were secreted there, the coverlet was taken off the trio, who were found to be seated as originally placed there—the gentlemanly wing of the committee avowing that he had not for an instant relinquished his hold upon the medium during the mystic performance.

A wooden hand was then placed upon a pane of glass, and the glass resting on the backs of two chairs. After magnetizing the hand she commanded it to rap, which it did with due deference. She requested questions from the audience, which were then repeated by her—she standing some eight or ten feet away from the controlled hand. To each question the hand raised itself and rapped once, twice or thrice according to need. To show that neither rod from beneath nor string from above manipulated the hand, the manager passed a handkerchief below and over the mystic hand while rapping.

This is regarded as one of the most wonderful achievements in the science of occultism, understood by but few outside of the Hindoo adepts, and possible of achievement by even few of these. It takes almost a lifetime of asceticism and physical self denial to develop the abnormal will necessary for this effect; or one must be born with the gift already developed. Miss Fay, however, seems to be a natural medium, for all her special phases. How much she is aided by spirits is better known to herself than what an outsider can judge.

It is asserted that one of the hands seen protruding from the cabinet during her incarceration in it, was a large male hand. This already proves some spirit assistance, for her hands are very small and delicate. How much of her own will she can put into these phenomena is also best known to herself. Her extremely ethereal nature, however, betrays a very lucid spirit or astral body, and is no doubt capable of puzzling all who do not understand these occult laws or forces, and the possibilities of the human spirit while still connected with the mortal. But for all that, she is sowing a seed that will benefit humanity in the end, and lead many to try and do likewise, or realize that there is more to man than the mere physical to be accounted for. If people will not believe in a future life, let them sit for phenomena through their own personality. It will soon indicate to them that each hand has an astral or another within which can be made to come out under the proper conditions. And those who become convinced that they have a second self, will soon realize that this second self or double is immortal; and if their own spirit is immortal, why not those of others? And if there are spirits, why should they not manifest to their mortal friends when opportunities are offered? Mediums are the avenues for spiritual manifestations; and whether the former have these phenomena in their own power or not, it does not make them any the less interesting or marvelous. Nor will it debar spirits from manifesting when their presence are needed, however much of an expert a medium may be in the manipulation or use of her own spirit or astral body so called.

**AN INQUIRY.**(To the Editor of the **LIGHT OF TRUTH**.)

In your columns I lately saw a call by the board of trustees of the National Spiritualist Association for "A Jubilee for Spiritualists." We may rejoice that Spiritualism has so far removed us from dogmatism that wisdom can point us to the dangers of our liberties, and the necessity for a National Organization, which alone can protect them. But when we know there are millions of men, women, and children in our States, destitute of life's necessities; mothers in agony, babes starving, nursing at the breast of death, with the lusty vampires of the Church and the States, pirates of gold, ready to destroy every right of American citizens, I hardly think a jubilee will be a success. The Roman Church could have a jubilee over the destruction of fathers, mothers, and babes, but Spiritualists can not respect festivities and exultations (which the word implies) under such circumstances. The program suggested may answer for such as need ceremonies for the protection of high priest and priestess, but the thinkers in Spiritualism are too far from dogmatism to bow to the ceremonial shrine. Was the hour for mass intonation neglected to be given? It should be before vespers services.

MRS. A. H. LUTHER.

**Advantages of Membership**

By all societies in the National Spiritualist Association, of the United States.

Each and every society of Spiritualists will become an integral part of the Association and entitled to all privileges conferred therewith.

They will be interested as owners in all funds or property that may be acquired in the hands of the association.

They will have a voice by representation at annual conventions, in the election of its officers and disposal of its funds in a proper manner.

They will have access at all times to its library and entitled to all information desired, within its knowledge.

We expect soon to issue a quarterly bulletin of "New Revelations from the spirit world," stating in concise form all new developments that may arise in this or any other country throughout the world.

Mediums in good standing in any local society connected with this association will be protected by it to the fullest extent.

Lecturers will receive the benefits now accorded to all preachers of religion under the law, and thereby be enabled to secure half fare rates on the railroads, thus saving a large amount yearly.

They will at all times be enabled to secure a complete register of the societies connected with the association, also lecturers and mediums and their addresses.

Their rights under the law will become the rights of this association which will be ready at all times to render its aid for their protection. Imposition by law upon any member of a society connected with it will be met by prompt action and legal redress.

They will become joint owners in a central headquarters at the National Capitol, which will be at all times open for the transaction of all business that may occur within the limits of its constitution.

Every society should apply at once for charter and be a participant of the benefits referred to.

We hope for immediate return on the part of each and every society to aid in the important work of the National Association. Address all communications to

ROBERT A. DIMMICK, Sec'y.

**Letter from Abby A. Judson.**

Were the inhabitants of our planet as far advanced as those who dwell on Neptune and Uranus, those elder brothers of the solar system, we would not have to shed sad tears when our loved ones pass to the other side of life. In those far away and muffled orbs there has been ample time for their inhabitants to develop their spiritual nature. Sickness is unknown to them, for they are in perfect harmony with the magnetic currents of the planet on which they dwell. Childhood, youth, manhood, and physical decline melt into each other normally; and when in extreme old age the body fades painlessly away, and drops from the perfectly developed spirit as the petals of a rose wither and drop to the ground. There, communion between the embodied and the disembodied is universal. So, when the aged parents are ready to arise to a freer life, no tears are shed, and their children rejoice that their father and mother are about to enter a higher grade in the great school of existence.

But with us who dwell on the earth, one of the younger planets in the solar sisterhood, it is quite otherwise. We have not yet fairly entered on the spiritual era of human development. We are only just on the fringe, on the very outskirts of it. A few, here and there, have begun to commune with immortals; but most of us, even of the most earnest Spiritualists, are still so embedded in the flesh that when our dearest are taken away from our physical presence we shed bitter tears, and long for "the touch of a vanished hand, and the sound of a voice that is still." Our reason tells us that they are often with us, can inspire us, counsel us, and be our guardian angels, but our spiritual senses being imperfectly developed, we want them with us in the old way.

My own experience in Spiritualism has been somewhat different. Having been indeed an orphan for more than forty years, supposing my parents were far beyond my call in some unnatural and impossible heaven, the revelations of the last six years have restored me to fatherhood, and compensated for the ignorant sorrow of my past.

I was summoned from Dayton, Ohio, to aid our brother, M. G. Youmans, and his wife, in the last earthly rites to the physical form of their little child, the youngest of the four. Only fifteen months did she breathe the air of earth, and a short and painful illness freed her pure spirit from the ensnaring clay.

Ab! how consoling are the truths of our divine religion! Instead of the frantic tears, or the stolid mask that hides a rebellious, agonized heart, was the tender trust with which they committed the little form to earth, well knowing that the little one was not in the casket, but yet with them, though invisible to the physical eye. Tears were shed, for the mother will long to hold the frail form in her arms, and the father will miss his youngest darling in the happy evening hour. But when so young a child is taken out of our sphere we know that its parents can still cherish it, and aid in its development. It does not stay wholly in the spirit world. Clinging to its parents, still nestling in their arms, getting earth experience in the dear old home from parents and brothers and sisters, they can still do much for its unfoldment. A home where love reigns, and where there is frequent and loving recognition of the fact that the child is often present, will make its advancement in spirit life more rapid and more contented.

Shed not too many tears, mourning parents of earth, your little one is living, and is often near you. It can not understand your frenzied cries, your bitter despair. The exhibition of such feelings surprises and dismays it, for being well and happy it can not comprehend their cause.

It is often said that a little child should see only calm and smiling faces, hear only loving words. This is true, not only of those still in the earth life, but also of those who have passed out of the body, but still linger near the loved parents. Ah! dear friends, did any religion ever compare with what comes to us through Spiritism?

ABBY A. JUDSON.

**New York Notes.**

Your correspondent regrets not having visited any seances of late. Not on his own account, but simply that had he done so, he would have some new items for **LIGHT OF TRUTH**. I have but the report of Carnegie Hall meeting to render. Sunday December 10th Mr. Wright occupied the rostrum. The morning subjects were, "What relation has the so called phenomena to morals, or ethics?" "I claim, the phenomena is purely scientific." "Magnetic healing, different qualities and kinds. How can the power be acquired?" These themes were treated in the masterly manner for which Mr. Wright is so universally famous.

At the afternoon meeting, Mr. Henry J. Newton offered the introductory remarks. Mrs. White gave excellent tests. Mrs. Williams was quite happy in her expression of thought, and wonderful in the exhibition of her clairvoyant sight. Mr. Wright was most entertaining in his brilliant and witty address. Mrs. Henderson caught the inspiration of mirth and caused everybody to feel joyous. There was a good attendance, and all went home feeling the better for having spent two happy hours.

In the evening there was a large audience, and the subjects submitted by the people and dealt with by Mr. Rushon, Mr. Wright's control, were these: "Who composed Shakespeare's plays?" "Ralph Waldo Emerson." These topics were treated in a fashion long to be remembered, and those who were not present, missed an intellectual and poetic feast.

COR.



**OPIMUM**  
at home without pain. Book  
of particulars free.  
B. M. WOOLLEY, M. D., Atlanta, Ga.











